

The Guide to Holiness.

DECEMBER, 1861.

EDITOR'S DRAWER.

THE FUTURE OF THE GUIDE.

Our aim is to make the Guide profitable, spiritually, to the greatest possible extent, and to the largest number. To accomplish this end, we propose to carry out, by the divine help, the following plan:—

To secure contributions to its columns from the most gifted pens, among all evangelical denominations who are known to be consecrated to the advancement of holiness in the church of God;—to extend somewhat the range of our topics, so that while our stand-point is "Holiness unto the Lord," we may bring as many rays as possible of a sanctified literature to bear upon it;—to restrict, more than heretofore, the length of the articles, so that both variety and vivacity may be secured;—to add, occasionally, pictorial embellishments, as far as an extending circulation, and a prompt payment, may enable us to do.

In short, we shall endeavor to exhibit in the Guide a consecrated ability, and financial resource, sufficient to make it, preeminently, a power in the world, to cause the church to "arise and shine," to "put on strength," even "the beautiful garments of holiness."

THE AMERICAN AGRICULTURALIST.

Among the premiums offered for new subscribers, beginning with the new year, it will be seen that we include, for the first time, the American Agriculturalist. We have taken this paper for several years, know its editor well, and hesitate not to say that it is the best paper of the kind we ever read. No pains or expense seems to be spared in procuring reliable information. It is a rich repository of facts,—facts thoroughly investigated,—and, to the practical agriculturalist, perfectly invaluable. Its editor is both a Christian and a scholar,—a twofold guaranty of the character of his paper. We regard it as the cheapest periodical in the market.

GLORY IN MY SOUL.—The music bearing this title, in the November number of the Guide, should have been credited to the "American Hymn and Tune Book," by Rev. W. McDonald and Dr. G. S. Stevens;—a book better adapted to congregational and vestry use than any book with which we are acquainted.

SCRIPTURE CABINET.

THE MOTE AND BEAM.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

mote . . . beam . . . eye.—The *mote* is a small

splinter, and the *beam* is a whole *rafter*. The *eye* is the man's *judging* or *opining* faculty. The *mote* and the *beam* are the interferences to our seeing or judging things purely and fairly. *Thy brother's eye . . . thy own.*—Thou perceivest on thy own selfish judgment-seat that thy brother has very absurd opinions; he sees things very strangely; it is because of that little splinter in his eye; take it out. Alas! there is no splinter there. What thou seest is only the image of a whole timber in thine own eye reflected into his. That timber is made by some moral mistake, some selfish passion of thine own. Perhaps, when thou hast pitched the lumber out of thine own optics, thou wilt find the splinter gone from his.

FAITH IN GOD.

"Have faith in God."—*Mark xi. 22.*

At a late missionary anniversary meeting of one of our city churches, a local preacher of the congregation was present who had lately lost all his earnings by the recklessness of persons he had established in business. He responded to the appeal of the pastor for the cause of Christ empty-handed; but as he knew God's providence and word were engaged for his own support, he ventured to believe that he would also, by the same providence, be able to earn something for the cause of Christ; he therefore made a subscription of fifteen [dollars, expecting to be able to save at least that amount from his earnings before the meeting of the Conference. But the heavenly Father did not keep his trusting child waiting, for, ere the week closed, he realized from a creditor what he had given up as utterly lost, one hundred dollars, and the first thing done with his means was to pay his missionary subscription.

PEARLS BEFORE SWINE.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Dogs . . . swine.—Our Lord in these last verses has cautioned us how we hastily judge a good man, a brother. He now teaches us how to estimate the reverse character, or any character. The *dog* and the *swine* are symbols of depraved men, the ferocious and the sensual.

The dogs of the East, especially the street dogs, who have no owners, and exist in great hordes as a nuisance, are an abomination often mentioned in Scripture. The swine, ceremonially unclean by the Mosaic law, and physically filthy and disgusting to all view, properly comes in with the dog to represent conjointly the ferocious and the sensual.

Now we must discern these characters. We must not intrust a holy thing to a dog. Apostles and bishops must not commit the office of the ministry to a wicked man. No sacred deposit or responsibility, or even principle (symbolized by pearls), must be imparted to an unfit man. No

doctrines or religious experiences must be brought before an incapable sensualist. In fine, in imparting the official trusts and the truths of the gospel, we must *discern* men's moral qualities, and deal with them accordingly.

In the latter part of the verse, the phrase, "lest they trample them under their feet," refers to the *swine*. It describes the gross disregard which sensual men have for the most perfect gems of truth. "Turn again and rend you," refers to the *dogs*. It alludes to the bitter irritation with which fierce natures treat the offers of truth to which they are opposed. Give the dog a pearl, and he will bite and tear you.—*Dr. Whedon.*

THE LOWER DOWN THE HIGHER UP.

"He giveth grace unto the lowly."—*Prov. iii.34.*

A man as he goes down in self, goes up in God. It is interesting to trace this in the experience of the apostle Paul, as gathered from his epistles. In the year of our Lord 59 he is the least of the apostles, and not fit to be called an apostle, because he persecuted the church of God. In the year of our Lord 64, after four more years of growth in grace, he is "less than the least of all saints." But in the year of our Lord 65, and not long before he was to receive his crown in heaven, he is "the chief of sinners."

POVERTY OF SPIRIT.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—*Matt. v. 3.*

He whose *spirit* the gospel finds already supplied and falsely rich with something else than the gospel, cannot receive the gospel. If the spirit be full and satisfied with some false religion, or pride, or earthly good, or moralism, it has no room or receptivity for the gospel, and no blessing from Christ. So the outright, self-conscious sinner, morally poor in fact, and *poor in spirit*, is often more likely to receive the gospel than he who has something that is *not religion* in the place of religion. Blessed, then, is he who has a receptive vacancy, a poverty, real and felt, for the gospel. Such receive the *kingdom of heaven*,—a very bountiful filling up of the vacuity. The pauper shall be a king; his empty box shall be filled with royal treasures.

CHILDREN'S CORNER.

LITTLE JOHNNY.

"MOTHER," said little Johnny L., bursting into tears, "why does my Sabbath-school teacher never say anything to me about the salvation of my soul?"

Johnny had been for many months a constant member of the Sabbath school, and other services of the church. A walk of some four miles was considered of little importance by him, if thereby he could learn of God, and his requirements, and of a child's obligations to him.

His teacher was an active member of the Christian church; yet, like too many others, she

realized but little the cravings after God which so often silently agitate the youthful heart, and consequently never made personal salvation the subject of conversation with her little flock. But Johnny's mother was a practical believer in the truths of God's word in that regard. She read therein the many encouragements to early piety, of the tenderness and love of the blessed Jesus for the lambs of the fold, and became assured that the spring-time of life, while yet the heart is unshackled, and free from the deceitful, corroding influences of the world, was the appropriate time for the affections to be consecrated to the Redeemer, and that the heart, thus given, was an acceptable offering to God. In early life, too, the bitter cup of repentance was pressed to her own lips. She had quaffed its contents, and as the loving, forgiving Jesus appeared with salvation, found her sorrow turned into joy. Thus the mother could appreciate the feelings of her sin-stricken son as with sobs and tears he told her of the conflicting emotions of his heart. She directed him in the way of penitence and faith; told him of the great love Jesus has for children, of the promises God had made to receive him, and then they knelt in fervent prayer. He was enabled to believe, and God spoke peace to his heart. Never shall we forget the countenance, all radiant with joy, with which he entered our class-room, nor the almost seraphic tones of his childish voice, as he told of the wondrous works of grace inwrought in his heart. He gave his name to the church as a probationer, and at the expiration of the allotted time, having fully shown, by a consistent life, that he was truly a follower of Jesus, he publicly professed faith in Christ by taking upon himself the vows of the church.

Years have passed since we prayed God's blessing to rest upon Johnny as he bade us a tearful farewell; and in the changes of the itinerary, we had lost sight of him, though the remembrance of his earnest life and child-like faith had been to us fraught with much of good; when we chanced to meet the widowed mother, now advancing in years, who told us that Johnny, now growing to manhood, maintains his Christian integrity; and the good woman wept as she told us of the strong consolation, and joy even, she had in leaning on his youthful arm in her declining years.

A word of reflection, children, as we leave Johnny's story with you, trusting you will imitate his example. The points to which we urge particular attention are, the necessity of personal, faithful effort on the part of those who have the charge of the little ones, and the benefit of confiding the feelings and impulses of your hearts, children, to your kind parents. Do this, and God will bless you, for, if we mistake not, this is included in the command, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee."

THE REAPING TIME.

Arranged by G. S. STEVENS.



1. Though in the outward church below, The wheat and tares together grow;
2. Will it relieve their horrors there, To recollect their stations here;



3. Oh! this will aggravate their case, They perished under means of grace;
4. We seem alike when thus we meet, Strangers might think we all are wheat,



5. The tares are spared for various ends, Some for the sake of praying friends;



Angels, ere long, will reap the crop And burn the tares in an-ger up.
How much they heard, how much they knew, How much among the wheat they grew?



To them the word of life and faith Be-came an in-strument of death.
But to the Lord's all-searching eyes, Each heart appears without disguise.



Others, the Lord against their will, Employs, his counsels to ful-fill.

REFRAIN.



For soon the reaping time will come, And angels shout the harvest home.



For soon the reaping time will come, And angels shout the harvest home.



6

But though they grow so tall and strong,
His plan will not require them long;
In harvest when he saves his own,
The tares shall into hell be thrown.

7

Most awful thought, and is it so?
Must all mankind the harvest know?
Is every soul a wheat or tare?
Me for that harvest, Lord, prepare.

